

ŚRISAHASIDDHI*

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INTRODUCTION

I

As said in the preface to my edition of the *Advayasiddhi* (M. S. University Oriental Series, No. 8, Baroda, 1964), in this edition too I have tried to reconstruct the philosophical background of the Tantric practices of *utpatti-* and *utpanna-krama*.

In the preparation of the critical edition of the *Śrisahasiddhi* I used two MSS.: the photograph of the MS. available in the Library of the Oriental Institute, Baroda, and a microfilm of the MS. from the Bir Library, Nepal. The Oriental Institute MS. is written in Newari, the date of which may be the latter half of the 14th century A.D. (from the date given by Bendall, in the *Cambridge Catalogue of Buddhist Sanskrit MSS*). The Bir Library MS. is written in modern *devanāgarī*; the first page bears on the left the number “*bu.pra.tan. 1*” (Bauddha.pṛācīna.tantra?) and on the right “*guru 1*”. The material used for writing seems to be modern paper. It may have been copied from an older MS. The date occurring on the last page, i.e. ‘śrī.saṃ 1971’, corresponding to 1914 A.D., may refer to this fact.

Both MSS. are corrupt beyond understanding and in many places the text is unintelligible. The Tibetan translation in PTT, vol. 68, No. 3067 is collated and occasional scribal errors are corrected with the help of the sDe.dge. edition, but this translation is not of much use in correcting

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The following abbreviations are used in this paper: B = *Śrisahasiddhi* MS. kept in the Bir Library, Kathmandu, Nepal; HT = *The Hevajra tantra, a critical study* (= *London Oriental Series*, Vol. 6), by D. L. Snellgrove (London, 1959); MS. = manuscript; O = *Śrisahasiddhi* MS. kept in Oriental Institute, Baroda; PTT = Tibetan Tripiṭaka, Peking edition, Photographic reprint, Kyoto-Tokyo; ŚSS = *Śrisahasiddhi*.

the obscure passages. The emendations, mostly based on the Tibetan translation, are suggested in the footnotes. The additions to the MS. in cases where the readings contain lacunae are based on the Tibetan translation and marked by square [] brackets. The italicized words indicate the unintelligible parts of the texts, the reconstruction of the same from the Tibetan translation being given in the footnotes. The asterisks in III.11 indicate a lacuna in the text. The chapter and verse numbers are used in order to facilitate references.

The author Ḍombī Heruka, according to Tāranātha, preceded Saroruha and Kampala and is also said to have received the quintessence of the HT.¹ Again Tāranātha attributes to him a *Nairātmyasādhana* which is included in the *Sādhanamālā* (no. 228). This *Nairātmyasādhana* is drawn from the HT. Ḍombī Heruka was a contemporary of Vilasyavajrā who was one generation senior to both Saroruha and Kampala. The date of the present HT fixed by Snellgrove is the end of the 8th century A.D. which thus becomes the date of Kampala and Saroruha, as both were closely associated with the compilation of the present HT. But the material out of which the present HT was compiled could have easily existed even before that; as Ḍombī Heruka was also closely associated with Hevajra, it is not unreasonable to assume that he might have had the material for HT including the present ŚSS. Thus Ḍombī Heruka may have lived around the middle of the 8th century A.D.

The text of ŚSS is older than that of the HT and, though it is available only in a very corrupt form, some readings make better sense than those of HT, e.g. ŚSS II,4 *tad evaikarasam smṛtam*, HT I,viii,40 *tasya cakro rasah smṛtaḥ*; ŚSS loc. cit. *samarasam ekabhāvyam*, HT loc. cit. *samarasam ekabhāvam*.

A hitherto unrecorded word *sphali* (meaning *sphullīṅga*) may be noted.

II

As is said in the Introduction to the *Advayasiddhi*,² this work forms a part of the ‘seven classes of realization’ (*sgrub.pa.sde.bdun*).³ These

¹ See A. Schiefner, *Tāranātha's Geschichte des Buddhismus in Indien* (St. Petersburg, 1869), p. 192. Could this so-called quintessence (*sāra*) of the HT have relation with the *Śrisahasiddhi*? This does not seem altogether impossible, as the contents of ŚSS deal with the *utpannakrama* meditation which is of the highest importance in the practice of Buddhist Tantrism.

² *Advayasiddhi, a study* (= *The M.S. University Oriental Series*, No. 8), edited by the author (Baroda, Oriental Institute, 1964).

³ *Blue Annals*, vol. II, p. 856. English translation of the *Deb. ther. sñon.po.* by gZon. nu.dpal, translated by G. Roerich (Calcutta, 1949).

seven works are preserved in a photographic collection of Buddhist Tantric MSS. kept in the Library of the Oriental Institute, Baroda.

There are in all three works in the *bstan.hgyur* bearing the title 'Sahajasiddhi'.⁴

- i. *Sahajasiddhi* by Indrabhūti, PTT, vol. 69, No. 3107.
- ii. *Sahajasiddhi* by Samayavajra, *ibid.*, vol. 82, No. 4694.
- iii. *Śrīśahajasiddhi* by Ḍombī Heruka, *ibid.*, vol. 68, No. 3067.

All three works are related to the *HT* in general and the *Utpannakrama* in particular. The major part of Indrabhūti's work is devoted to the description of *Sahaja*.⁵ The colophon to the Tibetan translation of *Sahajasiddhi* by Samayavajra gives clear indication as to the connection between the two works, the *HT* and *Sahajasiddhi*. It also deals with the *Utpannakrama* of the *HT*.⁶

⁴ The colophon to the Tibetan translation of the *SSS* runs as follows: *dpal.dgyes.paḥi.rdo.rjeḥi.rgyud.kyi.lhan.cig.skyes.pa.grub.pa.las|lhan.cig.skyes.pa.b.stan.pa.slob.dpon.chen.po.dpal.ḍom.bhi.he.ru.kahi.ḥal.mḥaḥ.nas.mdzad.pa.rdzogs.so||* Here ends from amongst the *sahajasiddhi(s)* of *Hevajratāntra* the one composed by *Sahajācārya* Ḍombī Heruka. The words "*dpal.dgyes.paḥi.rdo.rjeḥi.rgyud.kyi.lhan.cig.skyes.pa.grub.pa*" suggested the hypothesis that perhaps the cycle of every *anuttara-tantra* contained this type of literature, devoted solely to the description and way of attaining the reality preached in that particular *tantra*. This was supported by Tibetan *bla.mas* in an oral communication, but no literary evidence has been found to that effect.

⁵ Actually the relation is not very clear, as the work is not yet thoroughly investigated. A cursory glance through the *Sahajasiddhipaddhati*, a commentary on the above-mentioned work by Lakṣmīṅkarā, revealed some quotations (PTT, vol. 69, No. 3108, p. 79, f. 17a) from the *Pañcalakṣa-hevajra* (Tibetan *ḥbum.phrag.lha.paḥi.kyeḥi.rdo.rje*.) the later *mūlatantra* of the *HT*, now extinct and found only in the form of quotations in various works like the *Ṣaṭ-sāhasrikā-Hevajra-ṭikā*. PTT, vol. 53, No. 2310. Rāhula Sāṅkrtyāyana found the Sanskrit MS. of the *Ṣaṭ-sāhasrikā-Hevajraṭikā* in Tibet. He brought back with him the photographs of the MS. which are preserved in the collection of K. P. Jayaswal Research Institute, Patna, Bihar, together with the other MSS. brought by him. See his report in the *Journal of the Bihar and Orissa Research Society* (Patna), vol. 21, part 1 (March 1935), under the title, "Sanskrit palm-leaf MSS. in Tibet". The above-mentioned MS. is mentioned as XVII. 2. 92 *Hevajra-ṭikā*, etc. Though it is described there as complete, in fact it is incomplete. Another MS. of the same work is to be found in Nepal in the Bir Library (No. c93 or M.L. 250). The Tibetan translation of this Sanskrit work is found in the *bsTan.hgyur* under the title *Hevajra-piṇḍārtha-ṭikā* (Tibetan translation: *kyeḥi.rdo.rje.bsdus.paḥi.don.gyi.rgya.cher.hḡrel.pa*). We do not know the reasons for the change in the title of the work but the colophons of the Sanskrit text bear the title *Ṣaṭ-sāhasrikā-Hevajraṭikā*, the Tibetan translation of which also tallies. But there is a sudden change after the 10th chapter, the reasons of which are unknown. The title of the Tibetan translation cannot be traced to the colophons of any part (i.e. to those before or after the 10th chapter). A critical edition of this work is under preparation and will be published in due course.

⁶ *gzuñ.ḥdi.rje.btsun.grags.paḥi.kye.rdor.gyidkar.chag.na.nag.poḥi.skor.la.rdzogs.rim.gyi.gzuñ.gcig.yod.gsuñ.ba.de.ka.yin|sṅar.bstan.hgyur.du.ma.chud.nior.chen.sogs.sa.skya.pa.phyi.ma.rnams.kyis.ma.rñed.gsuñ.pa.yin|ḥdiḥi.dpe.rñiñ.pa.*

The *Śrīśahajasiddhi* of Ḍombī Heruka, which is edited in the following pages, explains the meditation of the *HT* called *Utpannakrama*. The verses, with a few exceptions (e.g. II.5-16; III.1-4, etc.) can be traced back to the *HT*.⁷ Curiously enough no clear indication as to the relation between the *HT* and these verses appearing in the *SSS* is anywhere to be found. In the beginning of chapter III of the *SSS* it is said: "The Vira (i.e. Hevajra) has said as follows in the Hevajra-Yogini-Tantra." The following three verses, nos. 2-4, cannot be traced back to the present *HT*. Also, the text of the verses is extremely corrupt and the meaning doubtful. This only supports the hypothesis of the possibility of the existence of a lot of floating material about Hevajra in the form of a large *mūlatantra* which may have contained the present *HT* as well as much other relevant material.

The two meditations, *Utpatti*- and *Utpanna-krama*, form a set of basic meditations in the practice of Tantrism. They are said to form the nucleus of the esoteric teachings of the Buddhas and the tantric literature contains several references to that effect.⁸ Śraddhākaravarman (11th century) in his *Yogānuttara-tantrārthāvatāra-saṃgraha* refers to a controversy about the number of *kramas*.⁹ The terms are well-known and are translated into Tibetan as *bskyed.paḥi.rim.pa* and *rdzogs.paḥi.rim.pa* respectively. *Utpattikrama* is usually referred to as such, but *Utpanna-krama* is synonymous with *Niṣpannakrama* or *Saṃpannakrama*.

These two meditations are mainly connected with the *anuttaratāntras*, to which class belong the *Guhyasamājatantra*, the *HT*, the *Cakrasaṃvara* and so on. These meditations are different in detail in the case of each *tantra*, but their general nature, discussed in the following pages, may not differ much.

kun.dgaḥ.rñiñ.poḥi.lag.du.byon|gdams.nag.sa.lugs.ni.da.lta.med|gḡzan.yod|| PTT vol. 82, No. 4694, p. 165, f. 152a. "This is the same text of the *utpannakrama* as that which is said to be included (lit. exist) in the black-section in rJe.btsun.grags.pa's catalogue of the *Hevajra(tantra)*. [Cp. *Grags.pa.rgyal.mtshan.gsuñ.ḥbum.kye.rdo.rje.chos.skor.gyi.dkar.chag*. Ja 205b-206b⁶?] It was said that it was not included in the *bstan.hgyur* and the later *Sa-skya-pas* like *Nor.chen* [i.e. *Kun.dgaḥ.bzañ.po*] and others could not obtain it. The old manuscripts of this (text) had reached the hands of *Kun.dgaḥ.sñiñ.po*. (That) *upadeśa* is not found now in the *Sa-skya-pa* sect but (there) is another."

⁷ I.3 = *HT* I.viii.1; I.4-8 = *HT* I.viii.26-30; I.9-10 = *HT* I.viii.32-33; I.12 = *HT* I.i.31; I.14a-c = *HT* II.iii.32a-c; I.15 = *HT* I.viii.36; II.1-4 = *HT* I.viii.37-40; III.5 = *HT* I.vi.22; III.6-9 = *HT* I.viii.44-47.

⁸ Cp. *Guhyasamāja* (= *GOS*, No. LIII) (Baroda, 1931), p. 157; *HT* I.viii.25; *Yogaratnamālā* by Kāṇha, included in *HT* part 2, p. 104; etc.

⁹ PTT, vol. 81, No. 4536, pp. 157-158, ff. 124-126.

The work *krama* is explained in the *Yogaratnamālā-nāma-hevajra-pañjikā* as *kramaḥ prakāraḥ kasya kramaḥ samādhes*/¹⁰ "Order means mode. Order of what? that of *samādhi* (meditation)." Further *candracihnabijādi-pariṇāmena devatākāraṇiṣpattir utpattiḥ sā yasmin samādhau asti sa utpattikramaḥ*/¹¹ "The creation means production of the form of the deity through the maturing of *candra* (moon), *cihna* (the marks) and *bīja* (seed) and that *samādhi* in which this is created is the *utpattikrama*".

The *utpattikrama-samādhi* of Hevajra is described in the *HT* I.viii, v.1-25. It can be analysed as follows:

- v. 1-4 Plan of the *maṇḍala* which is in front of the *bhāvaka* (practitioner).
- v. 5-6 *Nāḍiyoga* (breath control and concentration).
- v. 7-10 Production of the image of the *maṇḍalanāyaka* in the *maṇḍala*.
- v. 11-13 Enumeration of the goddesses in the inner *maṇḍala* (*adhyātmapuṭa*).
- v. 14-15 Enumeration of the goddesses in the outer *maṇḍala* (*bāhyapuṭa*).
- v. 15-21 Description of the goddesses.
- v. 22-24 Six stages of the realisation of the *utpattikrama-samādhi*.

The chief elements in the *utpattikrama* are thus as follows:

- i. Concentration on the *maṇḍala*;
- ii. Regulation of the *prāṇa* (breath);
- iii. Production of the image of the *maṇḍalanāyaka* in the above *maṇḍala*.

Furthermore, the *utpannakrama-samādhi* is described in the *Yogaratnamālā-nāma-hevajrapañjikā* as follows: *Utpannaṃ svābhāvikam eva rūpaṃ tad eva tattvarūpeṇādhimucyate bhāvyate yasmin yoge utpannakramaḥ*/¹² "The accomplished (form) is the inherent form. That yoga, in which it (the inherent form) is believed and contemplated as the reality, is the *utpannakrama*."

The *utpannakrama-samādhi* is described in the *HT* I.viii.v.26-36, v. 37-56, being a description of *Sahaja*. The analysis may be as follows:

- i. v.26-29 The esoteric meaning of the *maṇḍala*.

¹⁰ *Ibid.*, ij. 125. Tibetan translation *rim.pa.ḥes.pa.ni.rnam.paḥo||gañ.gi.rim.pa.ḥe.na.tiñ.ñe.ḥdzin.gyis.te||* PTT, vol. 53, No. 2313, p. 139, f. 27a.

¹¹ *sa.bon.dañ.zla.ba.dañ.phyag.mtshan.dañ.sa.bon.yoñs.su.gyur.pa.las.lhañi.rnam.par.yoñs.su.rdzogs.pa.ni.bskyed.paḥo||deñi.tiñ.ñe.ḥdzin.gañ.la.yod.pa.de.ni.bskyed.pañi.rim.paḥo||* loc. cit.

¹² *Loc.cit.* Tibetan translation: *rdzogs.pa.ni.ño.bo.ñid.kyi.gzugs.can.te||de.ñid.la.de.kho.na.ñid.du.mos.par.byas.nas.rnal.ḥbyor.gañ.gis.sgom.par.byed.pa.de.ni.rdzogs.pañi.rim.paḥo||* loc. cit.

- ii. v.30-36 The four *ānandas*, i.e. the four stages in the realisation of *Sahaja*, the Innate

- iii. v.37-56 Description of *Sahaja*.

The two *samādhis* represent symbolically the dual nature of the outer phenomenon and the inner reality, the *saṃvṛti* and the *paramārtha*, *upāya* and *prajñā*.¹³

Again, *HT* II.ii.26-31 describes the real nature and the philosophical background of the *utpattikrama-samādhi*. The tantric practitioner contemplates the *maṇḍala* representing existence and realises its dreamlike nature, thereby destroying all clinging. Nothing is created and nothing is destroyed. So whatever the practitioner creates by way of *utpattikrama* is really not created. He realises non-existence through existence, that is through the contemplation of existence.¹⁴

The nature of the two meditations suggests a different philosophical background. They may be based on the famous *trisvabhāva*-theory of the Yogācāra. In brief, the theory runs as follows: The *dharma*s have three aspects: *parikalpita* (tibetan *kun.brtags.pa*), *paratantra* (tibetan *gzan.gyi.dbaṅ*) and *pariṇiṣpanna* (tibetan *yoñs.su.grub.pa*).¹⁵

The *paratantra* aspect is the manifestation, appearance. It owes its existence to something else, is dependent on something else, and hence is relative, conditioned.¹⁶ When we perceive this appearance, the relation of *grāhya* and *grāhaka*, known and knower, perceived and perceiver, is established. Moreover, when we perceive a thing, not only is it perceived by the senses, but also we project our ideas on the appearance or manifestation. The form of the manifestation thus perceived is the *parikalpita*.¹⁷ When we perceive the appearance without any projection of our ideas, without the dual relations of subject and object, we realise the Absolute. This aspect of things is complete, finished, is always the same, never becoming something else and hence Perfected, Absolute (*pariṇiṣpanna*).

¹³ *Sāmvṛtaṃ devatākāraṇi utpattikramapakṣataḥ||* *viṣṭisukharūpaṃ tu niṣpannakramapakṣataḥ||* *satyadvayaṃ samāśrītya buddhānāṃ dharmadeśanā||* *Ibid.*, p. 104.

¹⁴ *Yogaratnamālā-nāmahevajra-pañjikā*, p. 138. Cp. Snellgrove's description of the *kramas*, *HT* Part 1, pp. 139-140. Snellgrove's fundamental mistake is the identification of *utpatti* and *utpanna* with *utpāda* and *pralaya* respectively. A study of the philosophical background, which is explained later, will clarify this. Secondly, there is no "absorption of forms" in *utpannakrama* as described in *HT* I.vii.26-36.

¹⁵ *Sandhinirmocanasūtra*, edited by Ét. Lamotte (Louvain, 1935), p. 60; *Trisvabhāvanirdeśa* by Vasubandhu, edited by S. Mukhopadhyaya (= *Viśva-Bhārati Series*, No. 4) (Calcutta, 1939).

¹⁶ *Sandhinirmocanasūtra*, p. 60.

¹⁷ *Ibid.*, p. 61.

This aspect is the *Sahaja* which is always existing in the creatures but is covered with the dust of ignorance and other impurities.

This *Trisvabhāva*-theory can be applied in two ways. On the one hand it analyses the phenomenal world and on the other it describes the experience of the person, who perceives this outward existence.

The *paratantra* aspect is the nature of the phenomenal world and forms the fundamental doctrine of Buddhism as stated in the *pratītya-samutpāda*. *Parikalpita* is the external appearance of things which is really a projection of the mind. *Pariniṣpanna* is the nature of things which is always fully developed, finished, and is called *Tathatā*, *Sahaja*, *Paramārtha* or Absolute.

From the point of view of experience the theory may be analysed as follows: in the first moment of perception, the world is perceived, the subject-object relationship is established. But before its picture is reflected in the mind completely, that is immediately after or during the moment of perception, the mind adds its own ideas, images, forms etc. to the manifestation of the thing that is perceived. This is the *parikalpita* imagery, a projection and hence doubly unreal. When this happens, rather than the outside form, our idea fulfills the expectation and creates a pleasant sensation, which produces the thirst for more and more of it and hence becomes a clinging and a fetter. But only if we realise the vanity of things through the intellect and by following the three kinds of knowledge, is salvation achieved without any effort.¹⁸

The philosophical background of the *utpattikrama* lies in the understanding of the *paratantra* and *parikalpita* aspects: if the *paratantra* is realised through the *parikalpita*, that is in the *utpattikrama*, the dreamlike nature of existence is also realised, firstly by creating and later by contemplating the image of the *maṇḍalanāyaka*. The dreamlike nature of the phenomenal world is the *paratantra*, which is realised through the *parikalpita*, the created image. *Utpannakrama* is the realisation of the *paratantra* without producing the *parikalpita*, which amounts to the non-existence of clinging. Hence, what is realised is the ultimate nature, the pure nature, the *pariniṣpanna* aspect. In fact, another name of *utpannakrama* is *niṣpanna*- or *saṃpanna-krama*.

Now to analyse these two *samādhis* as experiences. In the *Śaṭsāhasrikā-Hevajra-ṭīkā* we find the following comment:

*pratyakṣaṃ indriyāṇāṃ yat pratyakṣaṃ cittakalpitaṃ/
utpattikrame jñānaṃ buddhakaraṃ na tat ||*

¹⁸ *Trisvabhāvanirdeśa*, v. 35.

*pratyakṣaṃ yogino yañca svasaṃvedanakaṃ ca yat (MS. tat)/
utpannakrame jñānaṃ buddhatvakaraṃ paraṃ ||*¹⁹

The knowledge obtained in the *utpattikrama* through the perception of senses and mental constructions does not lead one towards Buddhahood. The knowledge gained in *utpannakrama* through mystic intuition and self-consciousness is the highest (knowledge) leading to Buddhahood.

As is clear, the theory of direct perception, as put forth by the Buddhist logician Dharmakīrti and commented upon by the subsequent logicians, is applied to the experiences represented by the *kramas*. The sense perception is defined by Dharmakīrti in the *Nyāyabindu* as *indriya-jñānaṃ* "sense knowledge" and commented upon by Dharmottara as *indriyasya jñānaṃ indriyajñānaṃ* "cognition, as far as it depends (on the activity) of the senses (alone) is sensation".²⁰ Mental perception is defined as: *svaīśāyāntaraviśayasahakāriṇendriyajñānena samanantara-pratyayena janitaṃ tan manovijñānaṃ*²¹ "Mental sensation follows (the first moment of every) sense-cognition (which is thus) its immediately preceding homogeneous cause. (The latter) is cooperating with (the corresponding moment of) the object (i.e. with that momentary object) which immediately follows the proper (momentary) object (of sensation)."²² Self-conscious-perception is defined as *sarvacittacaittānām ātmasaṃvedanaṃ*²³ "Every consciousness and every mental phenomenon are self-conscious."²⁴ Mystic intuition is defined as: *bhūtārthabhāvanā-prakarṣaparyantaṃ yogijñānaṃ ceti*²⁵ "The (mystic) intuition of the saint (the Yogi) is produced from the subculminational state of deep meditation on transcendental reality."²⁶

Utpattikrama, according to the commentator's view is of the same category as all our empirical knowledge. When the practicant looks at the *maṇḍala* this can be compared to the first moment of sense-perception and in the subsequent moments "the operations of our intellect, which there-

¹⁹ f.23b. Tibetan translation: *dbañ.po.rnams.kyis.mñon.sum.gañ||sems.kyis.brtaṅgs.pa.mñon.sum.ste||bskyed.pañi.rim.pañi.ye.śes.de||sañs.rgyas.byed.pañi.mñon.sum.mīn||rñal.hbyor.pa.yi.mñon.sum.gañ||rañ.rig.byed.pa.gañ.yin.pa||rdzogs.pañi.rim.pañi.ye.śes.ni||sañs.rgyas.bya.ba.byed.pañi.mchog||* PTT, vol. 53, No. 2310, f. 34b²⁻⁴.

²⁰ *Nyāyabindu* and *Nyāyabindu-ṭīkā* I.8. English translation: Stcherbatsky's *Buddhist Logic*, vol. II (Leningrad, 1930), p. 26.

²¹ *Ibid.*, I.9.

²² *Loc.cit.*

²³ *Ibid.*, I.10.

²⁴ *Ibid.*, p. 29.

²⁵ *Ibid.*, I.11.

²⁶ *Ibid.*, p. 30.

upon constructs the image of the object, are subjective".²⁷ *Utpattikrama* may be called sensuous intuition as far as the meditation on the phenomenal world with a view to realise its dream-nature is concerned. The procuction of the image of the *maṇḍalanāyaka* is a subjective creation and hence the *utpattikrama* consists of both sense-perceptions and mental constructions.

Utpannakrama is the knowledge gained through the *svasaṃvedana-pratyakṣa* and the *yogi-pratyakṣa*. The former is "the awareness of awareness" and is a source of direct knowledge. From this self-awareness comes perfection. That is the nature of the Great Bliss.²⁸ The direct intuition or "the intelligible intuition"²⁹ of the yogin is that faculty which will give us immediate knowledge of reality, as directly as is felt in the first moment of sense-perception. It is said to have three stages:

- i. *punaḥ punaś cetasi viniveśanaṃ/*
- ii. *bhāvanāyāḥ prakarṣo bhāvyamānārthābhāsasya jñānasya sphuṭābhatvārambhaḥ/*
- iii. *prakarṣasya paryanto yadā sphuṭābhatvam iṣad asampūrṇaṃ bhavati/*³⁰

There are indeed here (three stages of transic absorption, the first) is that when the image begins to be clear, contemplation is in progress; (the second) is the subculminational degree when the saint contemplates the (ideal) reality as though it were veiled by a thin cloud; in (the third) the object is perceived just as clearly as though it were a small grain on the palm of one's hand; this latter is the saint's direct knowledge.³¹

(This direct knowledge is non-constructive, as vivid as sensuous perception, and timeless. This is the knowledge one realises in the *utpanna-krama-samādhi*.)

Now that the thought-world behind these two *kramas* is understood to a certain extent, it may be easier to translate them into English. *Utpattikrama* may be translated as the meditation on the process of creation and *utpannakrama* as the meditation on the process of the perfected or fully developed nature.

²⁷ Stcherbatsky, *Buddhist Logic*, vol. I (Leningrad, 1932), p. 154.

²⁸ See HT I.viii. 46.

²⁹ Stcherbatsky's translation of *yogi-pratyakṣa*.

³⁰ Dharmottara, *Nyāyabindutikā* I.11.

³¹ English translation *ibid.*, p. 31.

SANSKRIT TEXT OF THE ŚRISAHAJASIDDHI

namaḥ śrīvajranāthāya¹

Sahajasiddhiṃ² prava(f. 82b)kṣyāmi sattvānugrahaḥ³ /
homayāgatapotitaṃ⁴ ādikarmikavarjitaṃ// 1 //
sahajavastusvarūpaṃ tu śāntya⁵siddhir ucyate/
sahajasiddhir bhavet tasmāt [avācyaṃ] sahaṃ smṛtaṃ⁶// 2 //
khaḍhātau⁷ ca bhagaṃ dhyātvā madhye kurvita⁸ bhāvanā
cakrapūrvaṃ⁹ yathānyāyaṃ¹⁰ devatānāṃ yathodayaṃ¹¹// 3 //
khaḍhātāv iti¹² padmeti¹³ jñānaṃ bhagaṃ iti¹⁴ smṛtaṃ/
bhāvaneti samāpatti tatsukhaṃ cakram ucyate¹⁵// 4 //
yathānyāyaṃ svasaṃvedyaṃ¹⁶ bodhicittaṃ tu devatā
yathodayaṃ bhavet śūnyaṃ¹⁷ dvividhaṃ sahaṃ sthitaṃ¹⁸// 5 //
yoṣita tu bhavet prajñā¹⁹ upāyaḥ puruṣaḥ smṛtaṃ²⁰
pāścād anayor dvaividhyaṃ²¹ vivṛti[samvṛti]bhedataḥ²²// 6 //
pūṃsi tāvat dvaividhyaṃ²³ śukraṃ tasya sukhaṃ ca vā²⁴/
prajñāyāṃ²⁵ api yathā pūṃsi śukraṃ tasya sukhaṃ ca vā²⁶// 7 //
ataḥ eva hi ānandaḥ²⁷ caturṇāṃ²⁸ samprabhedataḥ/

¹ O -nāthānāya; B -sattvāya; Tib. *dpal.rdo.rje.mkhaḥ.hgro* = Śrīvajraḍākāya.

² MSS. *sahajasiddhi*.

³ MSS. *sattvānugrahaḥ*.

⁴ O -yogataponita; B -tapotita.

⁵ B śāntā; Tib. trans. *riag.ñid*. suggests *sātatyam*

⁶ MSS. *āvāsa sahaṃ smṛtaḥ* is meaningless in the context.

⁷ MSS. *khaḍhātvā* and omit *ca*.

⁸ O *vikurvita*.

⁹ MSS. *cakrapūrva*.

¹⁰ MSS. *nāsaṃ*; reading suggested on the basis of v. 5; also see HT I.viii.1.

¹¹ Loc.cit.

¹² MSS. *khaḍhātvāveti*.

¹³ *padme'iti?* prākṛtism!

¹⁴ MSS. *jñāne bhagavamiti*

¹⁵ HT I.viii.26.

¹⁶ O *sasaṃvedyā*; B *svayaṃvedyā*.

¹⁷ Tib. trans. *dag.phyir* suggests *śuddhaṃ*; HT I.viii.27 has *śukraṃ*.

¹⁸ MSS. *dvividhā sahaṃ sthitaṃ*; Tib. trans. has *tataḥ (de.phyir)* instead of *sthitaṃ*. HT I.viii.27.

¹⁹ MSS. *yoṣata tu tavet prajñā*; B -*prājñā*.

²⁰ MSS. *upāya puruṣa*.

²¹ O *pāścādanayavidhyaṃ*; B *pāścādanayavidhyaṃ*.

²² MSS. *niṛtisamprabhedataḥ*. HT I.viii.28.

²³ O *devevidhāṃ*; B *dvevidhāṃ*.

²⁴ O *sukhantasyasukhambhavāḥ*.

²⁵ MSS. *prajñopāya*.

²⁶ MSS. *sasukhaṃ tu sukheñcaivaḥ*; HT I.viii.29.

²⁷ MSS. *ānadaṃ*.

²⁸ MSS. *caturṇāṃ*.

sahajaṃ caturvidhaṃ yasmāt samyaksaṃbuddhabhāṣitaṃ²⁹// 8 //
 ānandena sukhaṃ kiñcit paramānandaṃ³⁰ tadadhikaṃ³¹/
 viramānandaṃ³² virāgaḥ³³ syāt sahajānandaṃ³⁴ tu śeṣataḥ³⁵// 9 //
 prathamam [sparśakāṅkṣā³⁶ ca] dvitī(f. 83a)yaṃ sukhabodhakam/
 tṛtīyaṃ rāganāśatvaṃ³⁷ caturthaṃ tena³⁸ bhāṇyate³⁹// 10 //
 [prathamam]⁴⁰ uṣmāyate⁴¹ prajñā dvitīyaṃ⁴² dhūma[va]ti⁴³ bhavet/
 tṛtīye tyajati sphali⁴⁴ caturthe⁴⁵ jvalitā⁴⁶ yathā// 11 //
 caṇḍāli[=°li] jvalate⁴⁷ nābhau dahati pañcatathāgatān⁴⁸/
 dahati⁴⁹ locanādīn⁵⁰ dagdhe⁵¹ ham sravate śaśī⁵²// 12 //
 pūrvaṃ yadva [c ca]⁵³ dvaividhyaṃ⁵⁴ bodhicittaṃ kṛtaṃ⁵⁵ jī[naiḥ]⁵⁶/
 tadvad atrāpi⁵⁷ draṣṭavyaṃ prajñāvajrasamāgamaṃ⁵⁸// 13 //
 rūpaṃ śabdaḥ⁵⁹ tathā gandho⁶⁰ [ra]saḥ sparśas tathaiva⁶¹ ca/

²⁹ HT I.viii.30.

³⁰ MSS. *paramānanda*.

³¹ Tib. trans. suggests *tato'dhikaṃ* which is supported by HT.

³² MSS. *viramānanda*.

³³ MSS. *virāga*.

³⁴ MSS. *sahajānanda*.

³⁵ HT I.viii.32.

³⁶ O *karṣa*; B *varṣa*.

³⁷ O *rāganāśatva*; Tib. suggests *-tvāt* which agrees with HT.

³⁸ Tib. *der* has to be corrected to *des*.

³⁹ Tib. *bsgom.bya* suggests *bhāvyate* which agrees with HT I.viii.33.

⁴⁰ MSS. *caturtha*.

⁴¹ MSS. *mṛṣāyate*.

⁴² MSS. *dvitīya*.

⁴³ MSS. *dhūmati*.

⁴⁴ MSS. *sphali* = *sphullīṅga*?

⁴⁵ MSS. *caturtha*.

⁴⁶ MSS. *jvalite*.

⁴⁷ Tib. trans. reads *sbyar* or *sbyor* which may be corrupt for *ḥbar.ba* as in HT.

⁴⁸ MSS. *pañcatathāgatāḥ*.

⁴⁹ MSS. *dahanti*.

⁵⁰ MSS. *lohanandīnāṃ*.

⁵¹ MSS. *dumveha*.

⁵² HT I.i.31.

⁵³ MSS. *pūrva yatavat*.

⁵⁴ MSS. *deveyidhaṃ*.

⁵⁵ MSS. *bodhicittehetu*. Tib. suggests *uktaṃ*.

⁵⁶ MSS. *jine*.

⁵⁷ MSS. *tadadātāpi*.

⁵⁸ MSS. *prajñāvajrasamāgamaḥ*. The whole of this verse including the portion in square brackets is emended on the basis of the quotation on p. 45, *Subhāṣita-saṃgraha*, ed. C. Bendall (Louvain, J.-B. Ista, 1905).

⁵⁹ MSS. *rūpaśabda*.

⁶⁰ MSS. *gandha*.

⁶¹ MSS. *saṃsparṣa*.

dharmadhātusvabhāvaś ca⁶² yathā irṣyeṇa caryate⁶³/
 ekaikāyatane⁶⁴[nandaḥ sa⁶⁵] draṣṭavyaḥ⁶⁶ [catuṣcatuḥ]// 14 //
 nānyena⁶⁷ kathyate sahajaṃ na kasminn api labhyate/
 [ātmanā] jñāyate puṇyaguruṃ prabodhasevayā⁶⁸// 15 //
 śrīḍombiherukapādakṛtāyāṃ⁶⁹ sahasasiddhau sahasanirdeśaḥ prathamah/

II

hīnamadhyamotkṛṣṭāni⁷⁰ anyāni yāni tāni⁷¹ ca/
 sarve tāni⁷² samāni[ti]⁷³ draṣṭavyāni tattvabhāvanaiḥ// 1 //
 hīnaṃ sūkṣmapadārthaṃ tu utkṛṣṭam⁷⁴ bhāvaṃ ucyate/
 madhyamaṃ⁷⁵ varjitaṃ dvābhyāṃ anyānīti śaḍindriyam⁷⁶// 2 //
 sthiracalā⁷⁷ yāni tānīti⁷⁸ hīnakalāni⁷⁹/
 [samā]ni tulya⁸⁰ ceṣṭāni sa(f. 83b)marasaṃ⁸¹ tattvabhāvanaiḥ⁸²// 3 //
 samaṃ tulyaṃ ity uktam⁸³ ta[d e]vaikarasaṃ smṛtam⁸⁴/
 samarasaṃ ekabhāvyam⁸⁵ tu etenārthena⁸⁶ bhāṇyate⁸⁷// 4 //
 kulāni⁸⁸ bhajate loka pañcasamkhyāni ca⁸⁹/
 kulasevā[=°vayā] bhavet siddhiḥ sarvakāmapradā śubhā// 5 //

⁶² MSS. *svabhāvañca*.

⁶³ MSS. *cajāyate*; HT II.iii.32.

⁶⁴ O *ekekayatane*.

⁶⁵ MSS. *muktā na*.

⁶⁶ MSS. *draṣṭavyaṃ* and omit *catuṣcatuḥ*.

⁶⁷ O *anena*, B *ane*.

⁶⁸ Tib. suggests *guroḥ puṇyasamcayasevayā*; cp. HT I.viii.36.

⁶⁹ O *ḍombikṛtaherukapādākṛtāyāṃ* which B omits.

⁷⁰ MSS. *hīnamadhorukrasṭāni*.

⁷¹ MSS. *lāni*.

⁷² B *savelāni*.

⁷³ MSS. *sāmāni*; HT I.viii.37.

⁷⁴ MSS. *ruṣṭavyaṃ*.

⁷⁵ MSS. *madhyamā*.

⁷⁶ MSS. *śaḍendriyam*; HT I.viii.38.

⁷⁷ MSS. *sthiracalā*; grammatically incorrect but preserved for metrical reasons.

⁷⁸ MSS. *lanīti*.

⁷⁹ Tib. trans. suggests *tat sarvaṃ asan nānātmakam(?)*

⁸⁰ MSS. *nītula*.

⁸¹ Tib. omits *rasaṃ*.

⁸² MSS. *samarasasvabhāvanaiḥ*, cp. HT I.viii.39.

⁸³ MSS. *samatulamityuktaṃ*.

⁸⁴ MSS. *tasyavekṣamtasavyekṣarasamṛtaḥ*.

⁸⁵ MSS. *ekabhāve*.

⁸⁶ MSS. *anāthena*.

⁸⁷ Cp. HT I.viii.40.

⁸⁸ MSS. *kulāla*.

⁸⁹ MSS. *kṛtānila*.

akṣobhyaś cāmitābhaś ca⁹⁰ ratnasamḥbhava⁹¹ bhūpatiḥ⁹²/
amoghaś ca tathā proktā sattvānāṃ siddhihetunā// 6 //
akṣobhyaḥ⁹³ vajram ity uktam amitābha padmam eva ca/
ratnasamḥbhavaḥ ratnaṃ⁹⁴ vairocana tathāgata⁹⁵ [ś ca]// 7 //
amoghaḥ⁹⁶ karma ity uktam⁹⁷ kulāny etāni⁹⁸ samkṣipet/
kulasevā[= °vayā] bhavet siddhiḥ samyakṣambuddhabhāṣitam// 8 //
trāse⁹⁹ na rocate loka hakārādikulāni tu/
mūḍhānām upadeśo¹⁰⁰ hi prakopāya na śāntaye¹⁰¹// 9 //
hevajro¹⁰² jñāyate tena śraddhayā vā śrute¹⁰³ sati/
gopitaṃ durbhagasattveṣu [subhagebhyaś ca] kathyate// 10 //
samayāni sevityāni daśasamkhyā kṛtāni ca/
[sahajavāt dvidhā] bhedāt¹⁰⁴ pañcapāñca pṛthak pṛthak// 11 //
gakārādi hakārādi antamadyādi ādivā¹⁰⁵/
nakārād eko¹⁰⁶ bhayād vā¹⁰⁷ gupta lokapṛavādataḥ¹⁰⁸// 12 //
bāhye¹⁰⁹ kṛṣṇavarṇam ca śuklavārṇam(f. 84a) raktaṃ ca/
śyāmapītaṃ ca varṇabhedena jñāsyante¹¹⁰ tathāgataḥ// 13 //
sahajasamgatam¹¹¹ hi jagat sarvaṃ yad uta¹¹² bhuvanatrayam¹¹³/
tenaiva vyāpitaṃ [sarvaṃ] pānamaḥ ya jagat¹¹⁴// 14 //
evaṃ matvā tu yogi¹¹⁵ ahaṃ etādṛśo dhruvam¹¹⁶

⁹⁰ MSS. akṣobhyasāmitābhāsa.

⁹¹ MSS. ratnasamḥbhāsa.

⁹² bhūpati = Vairocana?

⁹³ MSS. akṣobhya.

⁹⁴ O ratnasamḥbhā bhāvaratnaḥ; B ratnasamḥbho-

⁹⁵ O tathāgata; B tathāgatā.

⁹⁶ MSS. amogha.

⁹⁷ O kammanityukataṃ; B karmamityuktaṃ.

⁹⁸ MSS. kulānetāni.

⁹⁹ MSS. nāse.

¹⁰⁰ O sukhānamupadeśa; B sukhonāmupadeśo.

¹⁰¹ MSS. prajñopāya na santaye.

¹⁰² MSS. hevajre.

¹⁰³ O mugdhāyā vā sūte.

¹⁰⁴ O sahābhāṣa divyāyā bhadāt; B sahāvākya dveṣayo bhadāt.

¹⁰⁵ Tib. trans. suggests antaśvaṃ ādiśvaṃ ca vā, cp. HT I.xi.8.

¹⁰⁶ O nakānādeka.

¹⁰⁷ B bhūvādva.

¹⁰⁸ O -pravādataḥ.

¹⁰⁹ MSS. bāhyena.

¹¹⁰ O jñāsyanti; B jñāsyate.

¹¹¹ MSS. sahaja-samgatā.

¹¹² O vedūta.

¹¹³ O bhavatuvaṭrayam.

¹¹⁴ B santhānasa yaḥ jagat; Tib. trans. ḥgro.baḥi.raṇ.bzin.gzan.mi.snaṇ. suggests bhāsate nānyarūpaṃ jagat /

¹¹⁵ MSS. evamavaca tu yogi; cp. HT I.viii.42a.

¹¹⁶ MSS. kiṃ instead of dhruvam.

vicāryate¹¹⁷ mahādhīmān surataṃ¹¹⁸ sahañānandavat// 15 //
khāne¹¹⁹ pāne tathā [snāne]¹²⁰ jāgrataḥ¹²¹ svapne'pi cintayet/
sātatyam¹²² tu tato yānti sukh[ā]vaty[abhi]kāṅkṣiṇaḥ¹²³// 16 //
ŚrīḌombiherukapādakṛtāyāṃ sahañasiddhau¹²⁴ samayatattvanirdeśaḥ¹²⁵
dvitīyaḥ/

III

yad uktam bāhyam ca yat tu samomathevatāyane¹²⁶/
hevajrayoginītantre paścād virasya¹²⁹ kathyate// 1 //
cātrasyātatrasyatpātu brahmā saucatāḥ¹²⁸/
sadā saucyan¹²⁹ tu kartavyam na kāyācītavācane¹³⁰// 2 //
puṇyājñānena śocyante¹³¹ svasamvedyasukhena vā/
svasamvedyātmikā sūddhiḥ¹³² nānyaśuddhyā vimucyate// 3 //
vedāsāvedāvṛtena¹³³ caryā seti¹³⁴ nidarśitā¹³⁵/
sevayā sevakānām tu caret sā caryeti¹³⁶ smṛta// 4 //
siddhilabdho'pi yaḥ śīṣyaḥ¹³⁷ guruvañ nābhivandayet¹³⁸/
avicyādiviśo'pi¹³⁹ (f. 84b) syāt kṣaṇāt¹⁴⁰ gurūktīlāṇ¹⁴¹ghanāt¹⁴²// 5 //

¹¹⁷ MSS. vicārayaṣye.

¹¹⁸ MMS. sūtāraca.

¹¹⁹ MSS. kṣāne.

¹²⁰ B adds syuṃ; both MSS. omit snāne.

¹²¹ Tib. trans. suggests gamane.

¹²² MSS. sātātvan tu.

¹²³ O sukhavabhyakāṅkṣiṇaḥ; B sukhavatyakāṅkṣiṇaḥ.

¹²⁴ B omits from śrī to siddhau.

¹²⁵ MSS. nirdeśa.

¹²⁶ Skt. text unintelligible; Tib. suggests sukhābalavad varam.

¹²⁷ Tib. trans. dañ.po.dpaḥ.bos suggests ādivīreṇa?

¹²⁸ Skt. text unintelligible. Tib. trans. slob.sbyorī.slob.sbyorī.spyod.pa suggests chāttraḥ syāt chāttracaryaḥ syāt(?). The latter part of the Tib. trans. bram.ze.na.yaṇ. gtsaṇ.sbra.ñid suggests brāhmaṇo śucireva ca.

¹²⁹ MSS. sadāsocantu.

¹³⁰ Tib. sams.la.gnod.pa.mi.byāḥo suggests na kuryāc cittavihiṃsām.

¹³¹ MSS. socintāḥ.

¹³² MSS. -siddhiḥ; cp. HT I.ix.3ab.

¹³³ Skt. text unintelligible; Tib. suggests vaidyaśadhipravṛtyā tu.

¹³⁴ O Sati.

¹³⁵ O nidarśayet, B ninadarśayet.

¹³⁶ caryeti sā? B carene parayati.

¹³⁷ MSS. ya śīṣya.

¹³⁸ MSS. guruvandenābhivandayet.

¹³⁹ MSS. avicyāryaviśesasya; B -syu.

¹⁴⁰ O kṣaṇata; B kṣarata.

¹⁴¹ O gurūtalnaṃ; B gurūmalpe.

¹⁴² Cp. HT I.vi.22.

bhāvyaṭe hi jagat sarvaṃ¹⁴³ manasā yan na¹⁴⁴ bhāvyaṭe/
 sarvadharmaparijñānaṃ¹⁴⁵ bhāvanā naiva bhāvanā¹⁴⁶// 6 //
 sthiracalā ye bhāvā latāgulmatṛṇādayaḥ/
 bhāvayet¹⁴⁷ vai paraṃ¹⁴⁸ tattvaṃ ātmabhāvasvarūpakam¹⁴⁹// 7 //
 teṣāṃ evaṃ¹⁵⁰ paraṃ nātra¹⁵¹ svasaṃvedyamahāsukha/
 svasaṃvedyā¹⁵² bhavet siddhiḥ svasaṃvedyā hi bhāvanā¹⁵³// 8 //
 svasaṃvedyamayaṃ¹⁵⁴ karma bhāvanā¹⁵⁵ karma jāyate/
 svayaṃ kartā svayaṃ hartā svayaṃ rājā svayaṃ prabhūḥ¹⁵⁶// 9 //
 rāgaḍveṣaṃ tathaiva[rṣyā]moho¹⁵⁷ māno¹⁵⁸ tathaiva ca/
 pañcakleśā¹⁵⁹ tu draṣṭavyā¹⁶⁰ vidyārājñō¹⁶¹ mahāsukhāt¹⁶²// 10 //
 avabhuktāmapī * * * * *
 * * * * * *163// 11 //
 tato yānti¹⁶⁴ sukhāvatyaṃ siddhavīro¹⁶⁵ mahāsukha/
 paramārthaṃ¹⁶⁶ samā[śrī]tya¹⁶⁷ sarvākāreṇa tiṣṭhātī¹⁶⁸// 12 //
 [siddhisamaye]¹⁶⁹ pañcabhijñō'pi bhavati¹⁷⁰/
 divya cakṣuḥ divya śrota divyaghrāṇaḥ divya sparśaḥ divya rasaḥ divya

¹⁴³ MSS. *yatsarvaṃ*.

¹⁴⁴ MSS. *ma* instead of *yanna*.

¹⁴⁵ MSS. *pariñāna*.

¹⁴⁶ Cp. *HT* I.viii.44.

¹⁴⁷ MSS. *svabhāvayante*.

¹⁴⁸ O *panatu*; B *paratu*.

¹⁴⁹ B adds *svābhāva*- after *ātmabhāva*; cp. *HT* I.viii.45.

¹⁵⁰ MSS. *teṣāmeva*.

¹⁵¹ MSS. *para tantre*.

¹⁵² MSS. *svasaṃvedhya*.

¹⁵³ Cp. *HT* I.viii.46.

¹⁵⁴ MSS. *svasaṃvedāmayam*.

¹⁵⁵ Cp. Tib. trans. *gnod.pa las* suggests *bādhānād* which agrees with *HT* I.viii.47.

¹⁵⁶ O *prabhu*; cp. *loc.cit*.

¹⁵⁷ MSS. *-tathiyeṣamāha*.

¹⁵⁸ MSS. *māna*.

¹⁵⁹ MSS. *pañcaśuklaṃ śaiva*.

¹⁶⁰ MSS. *draṣṭavyaṃ*.

¹⁶¹ MSS. *vidyārājñi*.

¹⁶² B *mahāsukhaṃ*.

¹⁶³ MSS. defective. Tib. reads *bkres.pa.dañ.ni.skom.pa.yi(s)* // *gnod.par.ma.gyur*.

gañ.de.tshe // *bśaṇ.dañ.gci.sogs.hjug.pa.med* // *de.tshe.grub.pa.dag.tu.bsgrags* //

¹⁶⁴ MSS. *yanti*.

¹⁶⁵ MSS. *sukhāvatyamidveviro*.

¹⁶⁶ MSS. *panamārthaṃ*.

¹⁶⁷ MSS. *satyamātya*.

¹⁶⁸ Tib. suggests *siddhyati*.

¹⁶⁹ Tib. omits this.

¹⁷⁰ MSS. *pañcabhijñatvā abhinnavatī*.

manokāyaḥ¹⁷¹ anyatra sthitā¹⁷² sambhogasamanvitaśceti//
 ŚrīḌombiherukapādakṛtāyāṃ sahasasiddhau¹⁷³ samaya¹⁷⁴ siddhinirṇaya-
 anirdeśaḥ [tṛtīyaḥ]¹⁷⁵//
 ŚrīḌombiherukapādakṛtīḥ sahasasiddhiḥ samāptā//

TIBETAN TRANSLATION

rgye.gar.skad.du/śrī.sa.ha.dza.si.ddhiḥ.nāma/
 bod.skad.du.dpal.lhan.cig.skyes.pa.grub.pa.ḥes.bya.ba//
 dpal.rdo.rje.mkhaḥ.hgro.la.phyag.ḥtshal.lo//

I

sems.can.rnams.la.phan.gdags.phyir//lhan.cig.skyes.grub.rab.bśad.
 bya//
 sbyin.bsreg.mchod.sbyin.dkaḥ.spyod.ḥdas//dañ.po.las.can.spañs.
 pa.rnams// 1
 lhan.cig.skyes.paḥi.dños.rañ.bžin//rtag.ñid.grub.pa.dag.tu.bśad//
 lhan.cig.skyes.hgyur.de.yi.phyir//brjod.bral.lhan.cig.skyes.par.śes// 2
 mkhaḥ.dbyiñs.la.yaṇ.bha.ga.bsam//ḥkhor.lo.sñon.hgro.go.rims.
 lha.ñid.ji.ltar.hbyuñ.ba.dag//dbus.su.rnam.par.bsgom.par.bya// 3
 mkhaḥ.dbyiñs.ḥes.bya.pad.ma.la//ye.śes.bha.gar.śes.par.bya//
 bsgom.pa.ḥes.bya.sñoms.hjug.ste//de.yi.bde.ḥkhor.lor.brjod// 4
 go.rims.rañ.gi.rig.pa.ste//lha.ñid.byaṇ.chub.sems.yin.no//
 ji.ltar.hbyuñ.hgyur.dag.phyir.ro//de.phyir.lhan.cig.skyes.rnam.gñis// 5
 śes.rab.bud.med.dag.tu.hgyur//skyes.bu.tḥabs.su.śes.par.bya//
 ḥdi.dag.phyis.ni.don.dam.dañ.//kun.rdzog.dbye.bas.rnam.gñis.
 (73a)so// 6
 de.la.skyes.buḥi.rnam.gñis.te//khu.ba.dañ.ni.de.yi.bde.baḥo//
 śes.rab.la.yaṇ.skyes.bu.ltar//khu.ba.dañ.ni.de.yi.bde.baḥo// 7
 de.lta.bas.na.bdag.ñid.kyañ//rab.tu.dbye.ba.rnam.bži.yin//
 gañ.phyir.lhan.cig.skyes.rnam.bži¹//yaṇ.dag.rdzogs.sañs.rgyas.kyis.
 gsuñs// 8
 dgaḥ.ba.cuñ.žig.bde.ba.ste//rab.dgaḥ.de.las.lhag.pa.yin//

¹⁷¹ MSS. *-manomayaśceti*.

¹⁷² MSS. *sthitāṇaḥ prabhuśaktissa-*.

¹⁷³ B omits from *śrī* to *siddhau*; O *śrī-Ḍombi-Heruka-pādā-kṛti-rācāryasahaja-siddho*.

¹⁷⁴ O *mamaya*.

¹⁷⁵ MSS. omits *tṛtīyaḥ*.

¹ P. rnams.žin.

dgah.bral.dgah.ba.chags.bral.ste//lhan.cig.skyes.dgah.lhag.ma.ñid//9
 dañ.po.reg.par.ñdod.pa.ste/gñis.pa.bde.bar.ñdod.pa.yin//
 gsum.pa.chags.pa.ñams.ñid.phyir//bži.pa.der.ni.bsgom.by.yin// 10
 dañ.po.śes.rab.dro.ba.ste//gñis.pa.du.bar.lhan.pa.yin//
 gsum.pa.me.stag.hphro.ba.ste//de.bžin.bži.pa.hbar.ba.yin// 11
 lte.bar.gtum.mo.sbyar.nas.ni//de.bžin.gśegs.pa.lña.bsregs.śiñ//
 spyar.la.sogs.pa.bsregs.nas.ni//bsregs.paḥi.ham.las.ri.boñ.ñdzag//12
 sña.ma.bžin.du.byañ.chub.sems//rnam.pa.gñis.su.rgyal.bas.gsuñs//
 śes.rab.rdo.rje.mñam.sbyor.ba//de.bžin.de.las.blta.bar.byā// 13
 gzugs.sgra.de.bžin.dri.dag.dañ//ro.dañ.reg.byā.ñid.de.bžin//
 chos.kyi.dbyiñs.kyi.rañ.bžin.la//ji.ltar.ñdod.pas.spyod.pas.na//
 skye.mched.re.re.la.dgah.ba//bži.bži.dag.tu.blta.bar.byā// 14
 lhan.cig.skyes.gžan.gyis.brjod.min//gañ.gis.thob.par.ñgyur.baḥaṇ.
 min//
 bla.maḥi.bsod.nams.tshogs.bsten.las//bdag.ñid.kyis.ni.śes.par.
 ñgyur// 15
 dpal.ñombi.he.ru.kas.mdzad.paḥi.lhan.cig.skyes.pa.grub.pa.las//
 lhan.cig.skyes.pa.bstan.pa.ste.leḥu.dañ.poḥo//

II

dman.pa.bar.ma.mchog.ñid.dañ//gžan.gaṇ.yin.pa.de.dag.la//
 de.rnams.thams.cad.mñam.ñid.ces//de.ñid.bsgoms.pas.blta.bar.byā// 1
 dman.paḥi.dños.don.phra.ba.ste//dños.po.dag.ni.mchog.ces.byā//
 (73b)
 gñis.spañs.bar.ma.dag.yin.te//gžan.śes.byā.ba.dbañ.po.drug// 2
 brtan.dañ.gyo.ba.gaṇ.de.śes//de.dun.yod.min.bdag.med.min//
 mñam.dañ.mtshuñs.par.gyo.ba.rnams//de.ñid.bsgom.par.mtshuñs.
 pa.yis// 3
 mñam.dañ.mtshuñs.pa.dag.tu.gsuñs//de.yaṇ.ro.gcig.śes.par.byā//
 mñam.par.ro.gcig.bsgom.par.byā//don.ñdi.yis.ni.gsuñs.pa.yin// 4
 ḥjig.rten.rigs.rnams.bsten.pa.yin//grañs.lñar.gyur.pa.byas.pa.dag//
 rigs.rnams.bsten.pas.ñgrub.ñgyur.te//ñdod.pa.thams.cad.rab.stsol².
 mdzad// 5
 sems.can.dños.grub.rgyu.dag.gis//mi.skyod.ñod.dpag.med.dag.dañ//
 rin.chen.ñbyuñ.lhan.rnam.snañ.mdzad//de.bžin.don.yod.grub.par.
 gsuñs// 6
 mi.bskyod.rdo.rje.śes.brjod.ciñ//ñod.dpag.med.ni.pad.mar.bśad//

² P. tsol.

rin.chen.ñbyuñ.lhan.rin.po.che//rnam.par.snañ.mdzad.de.bžin.
 gśegs// 7
 don.yod.grub.pa.las.śes.gsuñs//rigs.rnams.de.dag.mdor.bsdus.pas//
 rigs.bsten.pa.yis.ñgrub.ñgyur.śes//yaṇ.dag.rdzogs.sañs.rgyas.kyis.
 gsuñs// 8
 ha.la.sogs.paḥi.rigs.dag.la//ḥjig.rten.mi.ñdod.skrag.par.ñgyur//
 rmoñs.pa.rnams.la.bsten.na.yaṇ//rab.tu.ñkhrugs.ñgyur.ñi.mi.
 ñgyur// 9
 dad.paḥam.thos.pa.yod.gyur.na//dgyes.pa.rdo.rje.des.śes.ñgyur//
 skal.ñan.kun.la.sbas.pa.ste//sems.can.skallhan.dag.la.bstan// 10
 bcu.yis.graṇs.su.byas.pa.yi.//dam.tshig.dag.ni.bsten.par.byā//
 lhan.cig.skyes.paḥi.phyir.dbye.gñis//tha.dad.tha.dad.lña.lña.ste// 11
 dañ.poḥi.ga.dañ.thog.maḥi.ha//mthaḥ.yi.śva.dañ.dañ.poḥi.śva//
 dañ.poḥi.na.ste.ñjigs.pas.kyañ//ḥjig.rten.skur.pas³.sba.bar.byā// 12
 phyi.yi.mdog.gnag.dkar.po.dañ//dmar.dañ.sño.dañ.ser.po.dañ//
 kha.dog.dbye.ba.de.lña.yin//de.dag.de.bžin.gśegs.par.śes// 13
 gaṇ.(74a)ñig.srid.gsum.ñgyur.ba.yi//ñgro.kun.lhan.cig.skyes.par.
 lhan//
 ñgro.baḥi.rañ.bžin.gžan⁴.mi.snañ//thams.cad.de.ñid.kyis.khyab.
 yin// 14
 de.ltar.śes.nas.rnal.ñbyor.pas//ñes.par.bdag.ñid.de.ñdra.śes//
 lhan.cig.skyes.paḥi.bde.ba.bžin//blo.chen.lhan.pas.rnam.par.
 dpyad// 15
 bzaḥ.dañ.btuñ.ba.de.bžin.khrus//ñgro.baḥi.rmi.lam.na.yaṇ.sems//
 bde.lhan.mñon.par.ñdod.pas.ni//rtag.pa.ñid.ni.de.las.thob// 16
 dpal.dom.bi.he.ru.kas.mdzad.paḥi.lhan.cig.skyes.pa.grub.pa.las.
 dam.tshig.gi.de.kho.na.ñid.bstan.paḥi.leḥu.ste.gñis.paḥo//

III

gaṇ.du.phyi.rol.gaṇ.gsuñs.pa//bde.baḥi.stobs.dañ⁵.lhan.paḥi.
 mchog//
 dgyes.paḥi.rdo.rje.ma.rgyud.las//dañ.po.dpaḥ.bos.gsuñs.pa.yin// 1
 slob.sbyoñ.slob.sbyoñ.spyod.pa.dañ//bram.ze.na.yaṇ.gtsaṇ.sbra.
 ñid//
 rtag.tu.gtsaṇ.sbra.sbyañ.bar.byā//sems.la.gnod.par.mi.byāḥo// 2
 bsod.nams.ye.śes.gtsaṇ.sbra.yin//rañ.gi.rig.paḥi.bde.ba.yis//

³ P. bar

⁴ P. 'gro.ba'i.don.gžan.bžin/

⁵ P. lhan.

rañ.rig⁶.bdag.ñid.dag.par.ḡgyur//gzan.gyis.dag.par.mos.mi.bya// 3
sman.pa.sman.la.ḡjug.pa.yi//spyod.pa.bsten.par.bya.żes.gsuñs//
rten.pa.rten.paḡi.spyod.pa.yis//spyad.par.bya.żes.yañ.dag.żes// 4
slob.ma.gañ.żig.grub.rñed.naḡaḡ//gus.pas.mñon.par.phyag.mi.
byed//
bla.maḡi.bkaḡ.las.ḡdas.pa.yis//kyis(?)skad.cig.gis.ni.yañ.sos.
ḡgyur// 5
gañ.phyir.yid.kyis⁷.ma.bsgoms.pa//ḡgro.ba.thams.cad.bsgoms.par.
ḡgyur//
bsgoms.pa.med.paḡi.bsgoms.ñid.kyis//chos.rnams.thams.cad.yoñs.
śes.ḡgyur// 6
brtan.dañ.gyo.baḡi.dños.po.gañ//rtsa.dañ.nags.la.lcug.ma.sogs//
bdag.gi.rañ.gi.ño.bo.ñid//de.ñid.mchog.ni.ñes.bsgom.bya// 8
de.dag.rnams.las.mchog.ni.med//so.so.rañ.rig.bde.chen.po//
gañ.żig.so.so.rañ.rig.bsgom//rañ.gi.(74b)dños.grub.ḡbyuñ.bar.
ḡgyur// 8
so.so.rañ.rig.las.ḡdi.ni//gnod.pa.las.ḡdi.skye.bar.ḡgyur//
rañ.gi.byed.po.rañ.rig.sdud.pa.poḡo//bdag.ñid.rgyal.po.bdag.ñid.
gtso.bo.yin// 9
ḡdod.chags.że.sdañ.de.bżin.ñes.par.ni//gti.mug.dañ.ni.phrag.dog.
ña.rgyal.rnams//
rig.paḡi.rgyal.po.bde.chen.las//ñon.moñs.lña.po.dag.tu.blta// 10
bkres.pa.dañ.ni.skomp.pa.yi//gnod.par.ma.gyur.gañ.de.tshe//
bśaḡ.dañ.gci.sogs.ḡjug.pa.med//de.tshe.grub.pa.dag.tu.bsgrags// 11
de.phyir.bde.lđan.thob.ḡgyur.żiñ//dpah.bo.bde.chen.thub.pa.yi//
don.chen.bde.ba.la.brten.nas//rnam.pa.kun.tu.dños.grub.dag// 12
ñe.bar.rab.tu.gnas.ḡgyur.żiñ//mñon.śes.lña.yañ.ḡbyuñ.bar.ḡgyur//
lha.yi.mig.dañ.lha.yi.rna.ba.dañ//lha.yi.sna.dañ.lha.yi.ro.dag.dañ//
lhaḡi.reg.dañ.yid.kyi.lus.kyi.gzan.du.gnas.pa.rnams.des.loñs.
spyod.par.ḡgyur.ro//
dpal.ḡombi.he.ru.kas.mdzad.paḡi.lhan.cig.skyes.pa.grub.pa.las/
spyod.paḡi.de.kho.na.ñid.bstan.paḡi.leḡu.ste.gsum.paḡo//

dpal.dgyes.paḡi.rdo.rjeḡi.rgyud.kyi.lhan.cig.skyes.pa.grub.pa.las/
lhan.cig.skyes.pa.bstan.pa.slob.dpon.chen.po.dpal.ḡom.bḡi.he.ru.
kaḡi.żal.mñah.nas.mdzad.pa.rdzogs.so//

ENGLISH TRANSLATION

Chapter I

1. In order to favour the living beings I will explain the perfection of the *Sahaja* (Innate) which is beyond fire-offerings, oblations and penances and is not to be practised by beginners.
2. The nature of the *Sahaja* is designated as the (stage of) final perfection. Hence it is the perfection of the *Sahaja*; the *Sahaja* is known to be inexpressible.
3. Having imagined a *bhaga* in the midst of space, reproduce at its centre *devatās* according to their manifestation, preceded by the *cakra*(s) in order.¹
4. "In the midst of space" is known as "in the lotus" and "the *bhaga*" means "the knowledge". "Meditation" means "concentration" and its bliss is called "the *cakra*".
5. "In order" means "self-experiencing"; "the goddesses" are "the Bodhicitta". "According to their manifestation" is "the śūnya". Thus the *Sahaja* is of two types.
6. *Prajñā* (Wisdom) is the woman and man is called *Upāya* (Means). Thereafter these two become twofold through the difference of absolute and relative.
7. In the man it (i.e. the *Sahaja*) is of two types, *śukra* (semen virile) and its pleasure. In *Prajñā* (Wisdom) it is as in the case of man, *śukra* (semen virile) and its pleasure.
8. Therefore, four kinds of *ānanda* (joy) are distinguished because the perfectly Enlightened One has explained the *Sahaja* to be fourfold.
9. The *ānanda* (Joy) is somewhat pleasurable: the *paramānanda*, (the Supreme Bliss) is more than that; *viramānanda* (the Bliss of cessation) is without attachments and the remaining is the *Sahajānanda* (the Bliss of the Innate).
10. The first stage is the desire for contact; the second brings the knowledge of bliss; the third signifies the destruction of attachment and by it the fourth is concluding (i.e. end = nirvāṇa).²

¹ This verse described the mode of meditation with the help of the *maṇḍala* and such terms as 'kha-dhātu', 'bhaga' etc. refer to the parts of the *maṇḍala*. For a detailed interpretation see *Yogaratnamālā-nāma-hevajra-pañjikā*, p. 123. Also this verse forms the nucleus of the experiences represented by the two *kramas*. As such it has two different interpretations: (i) Indicating the *utpattikrama*-meditation (see HT I.viii,2-25); (ii) Explaining the *utpannakrama*-meditation (see HT I.viii, 26 onwards).

² Translation based on Tibetan version.

⁶ P. gi.

⁷ P. gañ.phyir.yis.

11. First *Prajñā* becomes warm; secondly, she becomes smoky. In the third stage she emits sparks and in the fourth (stage) she burns.
12. *Caṇḍālī* blazes in the navel and burns the five *Tathāgatas*. She burns *Locanā* and the others; when *haṃ* is burnt up, the moon oozes.
13. As before, the Victorious One declared the *Bodhicitta* to be of two types. Therefore, it must be considered as the union of *Prajñā* and *Vajra*.
14. While through desire one enjoys form, sound, smell, contact and the nature of the *Dharmadhātu*, *ānanda* should be considered to be four-fold in each *āyatana*.
15. The *Sahaja* can neither be explained by anybody nor can it be received from anybody. It is to be comprehended as a result of serving a teacher possessing merit.

Here ends the first chapter, *Sahajanirdeśa* (the instruction about the *Sahaja*), of the *Sahajasiddhi*, written by Ḍombi Heruka.

Chapter II

1. Inferior, middle, excellent and what other (categories of existence) there are, they should all be considered equal by those who meditate on the *Tattva*.
2. "The inferior" is the fine matter and "the excellent" is Existence. These two cannot be applied to the middle and "the others" refer to the six senses.
3. Objects both stationary and moving are all neither existing nor without self². Those having the same type of activities are considered as equal and of the same flavour, by those who meditate on the *Tattva*.
4. The equal is said to be the same and it is known to have the same flavour. In this sense it has been taught that the same flavour should be contemplated as one.
5. In the world the *kulas* (the families), which are five in number, are worshipped. The worship of the families leads to the realization fulfilling all the desires.
6. In order that all beings may attain realization Akṣobhya, Amitābha, Ratnasambhava, Bhūpati (= Vairocana?) and Amogha are spoken of.
7. Akṣobhya belongs to the *Vajra* family, Amitābha to the *Padma* family, Ratnasambhava to the jewel family, and Vairocana to the *Tathāgata* family,
8. Amogha belongs to the *karma* family. These in brief are the families.

It is said by the perfectly Enlightened One that the worship of the families leads to perfection.

9. Out of fear the world does not like the *na* etc. families. The instruction of the ignorant leads to annoyance and not to peace.
10. Hevajra can be known either through faith or by listening. It is hidden from unfortunate beings and is preached to the fortunate ones.
11. The *samayas*, ten in number, are to be followed. Because they are the *Sahaja* (Innate), they are divided into two and each of these into five.
12. They are *gakāra*, *hakāra*, *antaśva* and *ādiśva*;² *nakāra* alone is hidden out of fear or because of the slander of the people.
13. By the external difference of the five colours, black, white, red, blue and yellow, the *Tathāgatas* are known.
14. The whole universe, that is to say the three worlds, is endowed with the *Sahaja* (Innate). That universe, which is of no other nature,² is pervaded by it (i.e. the *Sahaja*) alone.
15. The *yogin*, endowed with great wisdom, having known firmly "I am like this" considers sexual bliss as the *Sahajānanda* (The Bliss of the Innate).
16. One should contemplate while eating or drinking or bathing, in wakefulness or in dream. Then they who are desirous of *Sukhāvātī* attain it permanently.

Here ends the second chapter, *Samayatattvanirdeśa* (the instruction in principle of *samaya*), of the *Sahajasiddhi*, written by Ḍombi Heruka.

Chapter III

1. In the *Hevajra-yoginī-tantra* whatever is said openly, whatever is endowed with power of Bliss and (whatever) is eminent,² is declared by the Hero as follows:
2. Whether one is a pupil or a follower of the pupil's mode of life, of a pure brahmin², he should always observe purity in body, mind and speech.
3. The merit and knowledge or the Bliss of self-experience is purifying. The purification which is self-experienced, is liberating; no other purification liberates.
4. It is said that by prescribing medicine to the doctor is shown the mode of life. That is said to be the mode of life which consists in the service of the servants (themselves).²
5. If a disciple, who has attained perfection, does not bow down with

respect, he instantaneously falls into the hells *avīci*,³ etc. through transgression of the *guru*'s words.

6. All existence is conceived (i.e. contemplated) in such a way that it is not conceived by the mind. The conceiving which is no conceiving (i.e. the contemplation without conceiving) leads to the complete understanding of all *dharma*s.⁴
7. Whatever substances there are, whether fixed or moving, creepers, thickets, grass, etc., they should be conceived of as the Ultimate Reality, which is of the nature of one's own self.
8. There is nothing else in them, (only) the great Bliss of self-experiencing. Self-experiencing is the perfection and self-experiencing is the conceiving.
9. Action consists of self-experiencing and conceiving gives birth to action. One is oneself the doer, the destroyer, the king and the lord.
10. The five defilements, attachment, hatred, envy, mental confusion and pride are perceived through the great Bliss of the *Vidyārāja*.
11. (When old age and thirst do not harm, when urine and excreta are not discharged) then he is called the Perfect one.

³ The Tibetan has the *Samjīva* hell (*yañ-sos*).

⁴ This is another crucial verse in the description of the *utpannakrama*. The preceding verses explain the zealous practice (Skt. *adhimokṣa*) of the *Hevajra-yoga*. The commentator Kāṇha (p. 128) goes on: *idānim atrārthe cetasaḥ sthīrikaraṇam āha/ bhāvyaṇte hītyādi/jagat sarvam iti sattvabhājanalokāḥ/te sarve bhāvyaṇta eva kasmād ityāha/manaseti vikalpajñānena yadi na vikalpyante na tarhi bhāvyaṇte ityāha/sarva-dharmeti parijñānam sahararūpatayā naiva* (the Tibetan translation omits *na*) *bhāvanetya-rthaḥ/* Tibetan translation: *da.ni.ñid.la.sems.bstan.(brtan?).par.byā.bahi.phyir/hgro.ba.thams.cad.bsgom.par.hgyur.ṣes.byā.ba.la.sogs.pa.gsuñs.te/hgro.ba.thams.cad.ces.byā.ba.ni.sems.can.dañ.snod.kyi.hjig.rten.te/de.thams.cad.bsgoms.pas.hbyuñ.ba.ñid.do/gaṇ.gi.phyir.ṣe.na/yid.kyis.ṣes.byā.ba.gsuñs.te/rnam.par.rtags.pa.can.gyi.ṣes.pas.so/gal.te.brtaḥ.par.mi.byā.na.bsgom.par.yaṇ.mi.hgyur.ro.ṣes.na/thams.cad.chos.ni.ṣes.byā.ba.la.sogs.pa.gsuñs.te/lhan.cig.skyes.paḥi.ño.bo.ñid.yoñs.su.ṣes.par.hgyur.ba.ni.bsgom.par.byā.ba.yin.no.ṣes.byā.bahi.don.to//* PTT, vol. 53, No. 2313, p. 140ff. 30b-31a. "Now in this sense he speaks of making the mind firm. "Is conceived" etc. "The whole of existence" etc. means the world of the living beings and the material world. They should all be conceived. Why? "By the mind" means by the discriminating knowledge. If they are not discriminated, then (they) are not conceived. "All *dharma*s" etc. They are completely known to be of the nature of the *Sahaja* (Innate). This means "no conceiving". *HT* I.viii.44 is identical with the present verse. But the Tibetan translation, and hence the interpretation, are different. Cp. Tibetan Translation of *HT* I.viii.44cd: *thams.cad.chos.ni.yoñs.ṣes.na/sgom.pa.ñid.sgom.pa.min/* "In this perfect knowledge conceiving is no conceiving." (Snellgrove's translation). I interpret the word *bhāvanā* as having two meanings: conceiving and contemplation. In conceiving, the mind establishes the *grāhya-grāhaka-sambandha* which creates the bond leading to transmigration in the cycle of birth and death. Hence the practicant is asked to conceive in such a way that the existence is not conceived by the mind. But this way of conceiving is that process of mind in which this *grāhya-grāhaka-sambandha* is absent and hence it is liberating.

12. Then the Hero, the Perfect one, goes to Sukhāvati (the Land of Bliss). The Great Bliss resides on all forms, having taken refuge in the absolute truth.

At the time of perfection the five superhuman powers, viz. the divine eye, the divine ear, the divine nose, the divine contact, the divine taste and the divine consciousness, and all the enjoyments residing in other places are bestowed.

Here ends the third chapter, *Samayasiddhinirṇaya* (the determination of the realization of *samaya*), of the *Sahajasiddhi*, written by Śrī Ḍombi Heruka.

The *Sahajasiddhi*, a work of Śrī Ḍombi-Heruka, is completed.